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In this booklet, information and guidelines are presented on educational needs and educational planning among Greek Orthodox adults in the United States. The challenge to update and upgrade religious adult education is briefly discussed in its historical context. Next come suggestions for planning archdiocese laity programs involving young people under 18, young adults (including college students and choir members), and adults over 30. Finally, possibilities for program planning at the local, regional, and archdiocesan levels are suggested, with attention to such activities and resources as parish libraries and bulletins, religion classes for lay members and new converts, cultural and fellowship programs, conferences and retreats, groups for older adults, and newsletters and audiovisual materials. Included are a church conference organizational chart, a sample one day conference schedule, and a list of publications and materials. (ly)

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A Guidebook to a program of Adult Education in the Greek Orthodox Church

AC 004 353

Prepared by the

GREEK ORTHODOX ARCHDIOCESE OF NORTH AND SOUTH AMERICA
DEPARTMENT OF LAITY
10 East 79th Street
New York, N. Y. 10021

1967

Dedication

This "Guidebook To A Program Of Adult Education In The Greek Orthodox Church" is dedicated to our most respected and beloved Spiritual Leader.

HIS ALL HOLINESS
PATRIARCH ATHENAGORAS I

Founder of our two major educational institutions of the Archdiocese, Holy Cross Theological School and St. Basil's Academy, Patriarch Athenagoras is a living inspiration and expression of our educational system, and a dynamic symbol of the ongoing program of education in the Greek Orthodox Church.

Table of Contents

Page

MESSAGE — Archbishop Iakovos 4

INTRODUCTION 6
Adult Education in the Church — Need for Updating — Adult Education Not New — Forerunner of Current Programs — Orthodoxy in the New World

CHAPTER I — A Short History 9
First Arrivals — Archdiocese Established — Education Paramount With Immigrants — Laity Department Established

CHAPTER II — Archdiocese Laity Program 12
Education and Laity Programs Compared — Purpose of Program — Ecumenism and Relevance — The Greek Orthodox Family — Traditional Methods

CHAPTER III — Program of Adult Education

LOCAL LEVEL: 16
Parish Library — Parish Bulletin — Lectures — Mixed Marriage Committee — Cultural Program — Adult Sunday School — Pamphlet Rack — Family Life Activities — Senior Laity — New Arrivals — Adult Fellowship Program

REGIONAL LEVEL: 32
Church Family Conference — Clergy-Laity Conferences — Religious Retreats

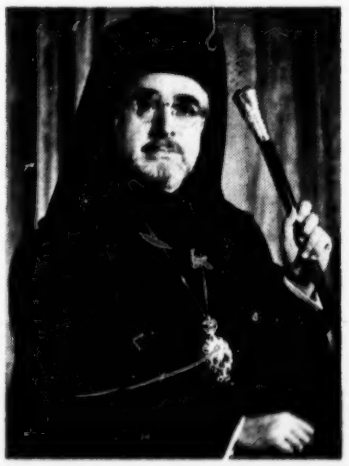
ARCHDIOCESE LEVEL: 37
Printed Materials — Audio Visuals — Parish Council Newsletter

EPILOGUE 41

PUBLICATIONS AND MATERIALS 43

A Message from
His Eminence Archbishop Iakovos

My beloved co-workers
in the vineyard of the Lord,



I am pleased to welcome this "Guidebook To Adult Education In The Greek Orthodox Church" into the official family of Archdiocese publications for it represents an important addition to the overall concept of the Archdiocese educational program.

There has never been a greater need for mature and responsible laymen in the Church. Indeed, this extends to society as a whole for the principles of Christian action and living are undergoing a severe period of testing and challenge. Unless we can find effective ways and means whereby the imperishable treasures of our Holy Orthodox Faith can be grasped and understood, and then molded into our daily lives we are unworthy of being heirs to the great Hellenic-Christian spiritual and cultural heritage with which we have been endowed.

One of the best means to insure that we will meet this test of worthiness is to better comprehend the message of Jesus Christ and its implication in solving the problems facing mankind today. While we have diligently sought to instill these values into the lives of our youth and young adults we have not carried on or maintained the continuity of these educational goals for our adult laity. These are the men and women who compose the membership of our Churches, and who together with their children and families are the very sinews of our society. The importance of developing proper means to con-

vey the living values of our heritage into every Greek Orthodox home should receive a generous measure of priority in every parish.

For this reason I enthusiastically recommend and urge that the contents of this Guidebook On Adult Education be given serious study by clergy and laity alike. By establishing local adult education programs our parishes will not only become stronger, but above all we will be implementing a course of action that will bring us closer to our divine goal of truly becoming "The People of God" «Ὁ λαὸς τοῦ Θεοῦ».

With prayerful best wishes and paternal blessings upon your efforts to establish a program of adult education in your parish, I remain,

Paternally yours,

+Archbishop Iakovos

Archbishop of the Greek Orthodox
Church in North and South America

Introduction

The term "adult education" is a relatively new phrase, new concept and new concern for the educational program of the contemporary Orthodox Church. In Orthodox circles the term "education" is usually equated with the younger generation: Sunday schools, afternoon language schools, parochial schools, and also the programs of our Church youth and young adult groups, or the curriculum of our theological schools or teacher training institutions. Rarely is education conceived as an ongoing process that begins in the early years and continues on into later life.

Yet our need for education never stops. The growing realization of this by industry, science and the arts is evidenced by an increasing trend toward adult education programs, a trend which the Church cannot afford to overlook. In our present age the adult Christian armed with only a Sunday school education is ill-prepared to meet the demands of the times. We would deem it preposterous to think that one could become a civil engineer with only a background of high school geometry. Nor can we imagine anyone applying as a hospital intern by stating he had just completed a course in first-aid. Yet, as ridiculous as these examples may seem they parallel the adult Christian who is expected to confront the spiritual dilemmas of the space age with only a Sunday school education, or even less. The need for a coordinated Church program in adult education is long-overdue, and it is the purpose of this Guidebook to provide a basic, overall outline for this program.

Need for Up-Dating

There are many implications to a program of adult education in the Church. Not only is it obvious that the adult laity is in need of a mature understanding of their Faith, but it is also necessary for the Church itself to do some up-dating to meet this need. Indications that our Holy Orthodox Church is moving in this direction became clearly evident by the agendas of the Rhodes Conferences of 1961 and 1964 which brought together the leaders of all Orthodox Churches under the aegis of His All Holiness the Ecumenical Patriarch. As the needs of our people become more apparent the progress toward meeting these needs must be given greater priority. It is therefore incumbent upon responsible community leaders to grasp the initiative by

implementing programs of adult education in their parishes. A better informed laity means stronger parishes, more qualified participants in community programs, deeper commitment to the spiritual life, and broader financial support. In short, an organized program in adult education can solve many parish problems, and most important of all bring the message of the Church to bear more fully upon the lives of our people.

Adult Education Not New

Lest some may think that adult education is "something new in the Church" it should be stated that the concept of Christian education for adults is as old as the Church itself. In the early Church those desiring to become Christians were regularly catechized or instructed prior to their baptism which usually occurred annually at Easter. Prior to their baptism persons under instruction were called "catechumens," and from them the first part of the Divine Liturgy as we know it today has derived its name, "Liturgy of the Catechumens." (This is the first half of the Liturgy which ends after the reading of the Gospel or Evangelion.)

The Liturgy of the Catechumens was largely instructional for it included excerpts from the letters of the Apostles (The Apostolos), the reading of the Word and teachings of the Lord (Evangelion), and was concluded by a sermon or explanation of the previous readings. When this instructional portion of the Liturgy had been concluded the catechumens were excused. Then the "Liturgy of the Faithful" (the name retained to this day for the latter half of the Liturgy) was continued. At each Liturgy when we hear the Priest intone the phrase, "The doors, the doors, let wisdom attend" (τὰς θύρας, τὰς θύρας, ἐν Σοφίᾳ πρόσχωμεν), we are reminded of the dismissal of the catechumens from the Liturgy in the early Church.

Forerunner of Current Programs

This early form of adult Christian education was a forerunner of the various programs of religious education existing in our communities today. The difference lies in their scope and purpose. In the early Church catechetical education, or basic instruction in the Christian Faith, soon became inseparable from one's personal life. Every act, thought and deed was an expression of one's Christian conviction. Commitment to the Faith became as important as life itself. Indeed, to many Christians it was more important than life, and the untold numbers of martyrs in the early years of the Church gives eternal testimony to this fact. Is it any wonder that the power of the Church eventually became the dominant force in the world?

Today, programs of Church education lack such strength and

vitality largely because contemporary society requires them to serve too many masters. Combining social, cultural, athletic and civic activities with spiritual duties has resulted in a Christian discipline that has been diluted to the point where the Church has seriously waned as a source of major world influence. It is not easy to be a Christian. It never was. It never will be. Yet, in our desire to be all things to all men, the Christian Church has compromised away much of its basic strength that is so needed by the world today.

Orthodoxy in the New World

As part of this Christian dilemma the Orthodox Church in the New World has been confronted with an additional problem. Besides retaining its spiritual heritage Orthodoxy is also entrenched with deep-rooted cultural traditions that play an important part in enriching the lives of its people. Frequently this has prompted the younger generation to pose the question, "Are we Greek or are we Orthodox?" When cultural values overshadow spiritual values this question is justified, and in times past an imbalance of cultural values all but camouflaged the spiritual mission of the Church. However, the pendulum has now swung toward center, and an era of new concepts is fast developing. These concepts represent a search by current generations to find a formula which will embody the spiritual principles of Orthodoxy as a foundation to the Christian life without rejecting the gems of the cultural heritage with which it is so richly endowed.

This formula by which Greek Orthodox identity and destiny in the contemporary world can be resolved will not come about in a single solution. Asking the questions, "Who are we? What do we represent? What is our purpose?" requires much thinking and evaluating if true and long-lasting answers are to be found. We can no longer only look to the past as the key to the present. Both past and present must be a vital part of our thinking for the future.

Our destiny in the Western Hemisphere will be discovered not in a single formula, but rather in a many-faceted one: a formula which must be flexible enough to serve both the needs of the newest immigrant as well as the newest convert, and also provide for the many degrees of Greek Orthodox Christians in between. Who can deny that the challenge of resolving one's own identity while also seeking the means by which it will be carried on in the generations to come is not both demanding and awesome? That challenge is now before us, and toward meeting it and one day helping to resolve it is a major goal of the program of adult education in the Greek Orthodox Church.

ERNEST A. VILLAS, Director
Archdiocese Department of Laity

CHAPTER I

A Short History

The lack of an overall, coordinated program of adult education in the Greek Orthodox Church is best understood in light of some historical facts which underlie the presence of this "Eastern Church" in our Western society of the New World. In the following brief resume the reader may gain a glimpse of the beginnings of our Church in the Americas.

First Arrivals

It was a century ago in 1865 that the first Greek Orthodox parish was established in America in the City of New Orleans, Louisiana. A hundred years earlier in 1767 Greek settlers had founded a community on the east coast of Florida named New Smyrna, now known as St. Augustine, but no church was established. Plans are currently underway to erect a small chapel in St. Augustine dedicated to the memory of these early pioneers. Meanwhile, at the other end of the continent Russian missionaries were busy transplanting Orthodoxy to the New World, and in 1784 established in Kodiak, Alaska, the first Orthodox mission in this Hemisphere.

Holy Trinity Greek Orthodox Church, founded in New Orleans in 1865, was a forerunner of the scores of future Greek Orthodox communities in America, the greatest number of which were founded in the decade after the turn of the century (1900). The waves of Greek immigrants that arrived during this peak period of immigration came without a sense of permanency. Their concern was largely to make their fortune in the New World and then return to their homeland and village. For most this dream did not materialize, and America became their adopted land. Greek Orthodox Church communities sprang up from coast to coast, and it soon became obvious that some type of administrative cohesion was essential.

Archdiocese Established

In 1922 the Archdiocese was legally established, but it was not until after the arrival in 1931 of Archbishop Athenagoras (now the

Ecumenical Patriarch) that substantial progress was made toward a stable administrative structure. This delay in achieving administrative stability was largely due to the political strife that had bitterly divided Greece, and found its way to America through the immigrants of this period. Remnants of this strife still exist in some communities, but happily these are isolated exceptions to what was once a commonplace situation representing a period of our history that can at best be labeled as unprogressive.

FIRST GREEK ORTHODOX CHURCH IN AMERICA

The first Greek Orthodox Church established in America was organized in New Orleans, Louisiana, in 1865. This Church, as pictured above, remained on its original site until 1950 when it was replaced with the new Church and community center which now serves the parish of Holy Trinity in New Orleans.

Education Paramount

Concern for education has always been a paramount characteristic of the Hellenes, and the Greeks who emigrated to America demonstrated a fierce determination to establish their identity as a people in the New World. This meant the organization of churches and schools. Other European immigrants in America had found that the church and school served the dual purpose of preserving the Faith and indoctrinating the young with the mother tongue. Probably no other immigrant people has been more successful in developing this concept than the Greeks. The ability to maintain some measure of linguistic identity has been largely due to the establishment of afternoon language schools which today number over 500. This has been further embellished by the slow but steady growth of parochial schools most of which are to be found on the east coast.

The attention given to the afternoon Greek language schools did not transfer itself to the establishment of Sunday schools until the late 1930's. This does not mean to infer that local Sunday school programs did not exist prior to this time for they did, but only on a parish level rather than coordinated on an Archdiocese level. Roughly, the status of the Sunday school program two decades ago would parallel the status of the adult education program in the Church today. A beginning has barely been made, and much work lies ahead.

Laity Department Established

Cognizant of the future demands that would eventually be made upon and expected from the adult laity in carrying out the mission of the Church, His Eminence Archbishop Iakovos in 1961 established an Archdiocese Department of Laity. Succinctly stated, the purpose of the Department of Laity is "to impart the program of the Archdiocese to the laity of the Church," and in effect this became a charge for the eventual development of a program in adult education. Due to the "newness" of the modern concept of adult education, and the need for direct attention to numerous other aspects of the overall laity program the area of adult education in the Greek Orthodox Church is only now being given its due attention.

It should be emphasized that education for the *adult* laity represents but one part of the *total* Church laity program. The overall sequence and structure of this program will be described in the section that follows.

CHAPTER II

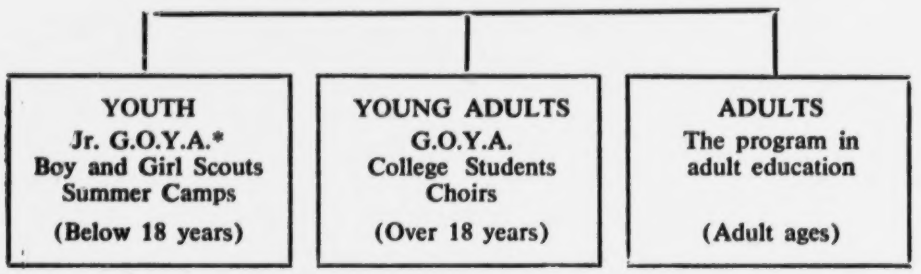
Archdiocese Laity Program

The laity program of the Archdiocese is an extension of the spiritual life of the parish through such activities as education, fellowship and service. Since its inception, the fundamental philosophy of the laity program has been embodied in the brief following statement:

> "From the time an infant is born the Church accepts the responsibility for the care and nourishment of its soul until death returns that soul to its Creator. This care requires not only regular participation in the spiritual discipline and sacramental life of the Church, but also in a well-balanced program of Church-centered fellowship and education. It is toward the development, continuity and balance of such activities that the goals of the Archdiocese laity program are dedicated."

The foregoing statement describes the wide range of concern encompassed by the overall laity program of the Greek Orthodox Archdiocese. This program is divided into three sections: 1) Youth, 2) Young Adults, 3) Adults. The following chart concisely illustrates these divisions:

ARCHDIOCESE LAITY PROGRAM



* Greek Orthodox Youth of America.

From this chart it can be readily seen that the three sections or "links" in the Archdiocese laity program consist of 1) The Youth Program which includes boys and girls below 18 years of age in such activities as: Jr. G.O.Y.A., Boy and Girl Scouts, and summer camps;

2) The Young Adult Program which includes the Greek Orthodox Youth of America (G.O.Y.A.) for parish young adults, the College Program for students in colleges and universities, and members of the choir which are both young adults and adults; 3) The Adult Program. While substantial efforts have been made in organizing programs for the youth and young adults practically no effort has been dedicated to the development of an adult program. It is the adult section of the overall laity program that is now being established through a program of adult education.

Education and Laity Programs Compared

By way of definition it should be stated that the Archdiocese laity program is a program designed to complement and assist the official Archdiocese program of education. The Supreme Board of Education legislates the Archdiocese educational program through such means as professional teachers, stated curricula, graded classes, official textbooks, etc. These are the professional means by which the institutions of our educational system — Sunday schools, Greek language schools, Parochial schools, and indirectly St. Basil's Academy and the Theological School — function. The importance of these programs cannot be overestimated, and it might well be said that the Archdiocese program of education is the backbone of the Church.

The laity program *parallels* the education program. It functions through fellowship and informal activities such as lectures, educational publications and pamphlets, religious retreats, social and athletic programs and service projects. At the risk of oversimplification one might identify the Archdiocese program of education as a formal program, and the laity program as an informal program. Furthermore, while the first two sections of the laity program (youth and young adults) have been given considerable attention over the years the third or adult section has never been fully cultivated. It is to this program that the Archdiocese Laity Department is now addressing its attention.

Purpose of Program

The purpose of the program in adult education is dedicated to providing means by which the adult layman can gain a full concept of his Orthodox faith. This will ultimately lead him to the fulfillment of that faith and a growing commitment to Orthodoxy as a way of life, which in turn should be expressed in Christian action both within the parish and community life.

The adult education program is also a means of "making up for lost time" to the laity of the second and third and even fourth genera-

tions who were deprived of adequate religious education due to lack of Sunday school and youth programs that two and three decades ago simply did not exist to any measurable degree. Vast numbers of laymen, sometimes referred to, albeit incorrectly, as the "lost generation," are now the mothers and fathers of children who participate in the Sunday school and youth programs of today. Due to a lack of early religious training parents frequently find themselves unable to assist their children in religious education. This not only deprives the child of the invaluable assistance that only religious training in the home can provide, but also deprives the Church school of one of its most valued assets, the continuance or follow-through of its program in the home. This gap in religious education between parent and child is totally opposite to the goals of any Church program, and can be corrected only by an effective program in adult education.

Ecumenism and Relevance

We are now in the ecumenical age. The rapid strides of this movement find adults of all faiths participating more freely in informal religious dialogue with their neighbors, colleagues and co-workers. This warm climate of interfaith fellowship represents a whole new dimension of need in adult religious education. All of a sudden the "old-fashioned" catechetical lessons have taken on a new lustre as they are placed within a framework of "comparative religion" and exchanged with the layman of another faith living next door.

A further challenge, and perhaps the greatest of all being faced by contemporary laymen of the Church is an application of their religious convictions to the challenges that surround them in everyday life. The "relevance of religion" is becoming more and more a barometer by which men and women of good faith are measuring their spiritual commitment. Furthermore, with each succeeding generation the standards of secular education will continue to rise thereby increasing the incisiveness of measuring "the relevance of one's faith" with the problems of society. Lacking an effective program in adult education there is no other ready solution to meeting these needs of the current generations of adults.

The Greek Orthodox Family

Family life is the bedrock of our society both as a Church and as a civilization. While the Greek Orthodox family has for centuries been guided by spiritual and cultural values that have been basic to life itself these values are now under severe assault by the trends of contemporary society. The quip that the modern home has become "a filling-station by day and a parking lot at night" is too close

to the truth to ignore. Family life, and the sinews of home discipline that hold it together are being challenged by such elements as alcohol, narcotics, sex distortion, divorce, delinquency, pornography, and the "new morality"; not to mention the abuse of such blessings as television, the automobile, home luxuries, extended credit, and a host of other contemporary conveniences too numerous to mention.

The Church views the family as a sacred unit of Christian life. Both the Old and New Testaments offer sound guidelines for the relationship between man and woman. Furthermore, we must never overlook the fact that the combination of Greek Orthodox spiritual values, enriched by our cultural heritage and guided by the wealth of contemporary information and techniques in family living gives the Greek Orthodox family a formula for home life that is beyond compare. The time has now come to crystallize these elements into functional ways and means that can be effectively conveyed to the scores of new Greek Orthodox families that are created each month through the Sacrament of marriage. Upon close scrutiny it becomes evident that a program of strengthening the family is basic to every other program in the Church, and essential to any program in adult education.

Traditional Methods

In past years the efforts of the Church in serving the needs of adult laity were the normal means by which adult laymen were influenced or educated in the average parish. These are, namely, through the Sunday sermon, special lectures, various organizations, participation in the Sacraments of Eucharist, Baptism, Unction, Matrimony and Confession, and family religious practices that to some degree influence one and all. These represent time-tested, traditional and centuries-old means of educating the laity. New approaches and applications are now required. We must, however, be wary to differentiate between substance and procedure, and not be guilty of "throwing out the baby with the bath." Our task is to *re-discover what is relevant in traditional substance*, and develop contemporary approaches and effective *means* of conveying this time-tested substance to the laity of the Church.

Moreover, it must be remembered that "adult education" is but *one* segment of the whole program of laity education which extends throughout our entire life-journey, from birth to death, and in which adult education will obviously be the longest and most continuing part.

With the foregoing historical and theoretical explanation of the purpose and need for a program in adult education let us now proceed to the practical problem of how this goal is to be achieved.

CHAPTER III

A Program of Adult Education

The program of Adult Education in the Greek Orthodox Church is structured on three levels:

1. THE LOCAL LEVEL
2. THE REGIONAL LEVEL
3. THE ARCHDIOCESE LEVEL

Each of these three levels is closely interwoven with the other, and in some instances they are even interdependent. While the importance of the Archdiocese and Regional levels cannot be overlooked, they exist essentially to strengthen and serve the Parish or Local level.

The description that best characterizes the parish program in adult education is "flexibility" . . . that is, allowing the parish to choose, from a veritable cornucopeia of ideas, techniques and projects, a program that is best suited to its needs. Every parish is different. What may work well for one may be unsuitable for another. Therefore, there is no rigid or "set" program in parish adult education. Each local Adult Education Committee should study the following pages to determine what means will be most appropriate to their community and act accordingly.

Let us now examine the three levels of adult education: Local, Regional, Archdiocese, and determine the contents of each.

THE LOCAL LEVEL

Parish Adult Education Committee

The program in adult education on the local level is implemented through a *Parish Adult Education Committee.* This Committee is composed of several qualified laymen appointed by and responsible

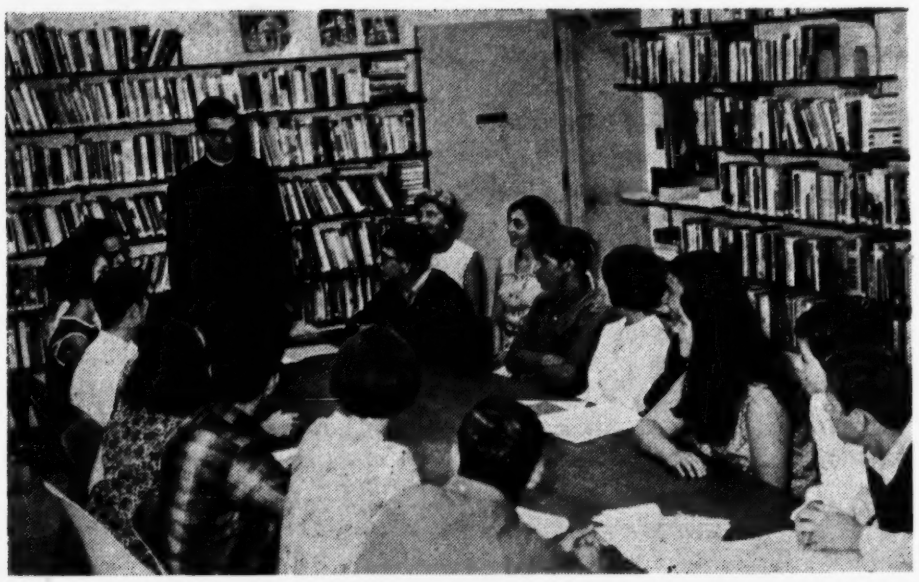
to the Parish Priest. By "qualified laymen" is meant persons who are qualified either by a professional background in education, by a wide range of parish experience or by special leadership ability. The number of committee members should be no more than ten, nor less than four, depending upon the size of the parish and the talent available.

Despite programming, materials and suggestions from the Archdiocese, the primary source of material and advice in implementing a local adult education program will stem from the human resource of the Parish Priest. His theological training and experience will be the fountainhead from which material can be drawn and leadership obtained. Eventually, however, qualified parishioners will be able to assume much of this responsibility, and one of the most effective means of equipping responsible laymen for this duty is to establish an additional reservoir of information by creating . . . a parish library.

The Parish Library

A parish library is a unique project. It is one for which willing workers can usually be found because of the immense satisfaction derived in establishing and maintaining a well-ordered library. From modest beginnings the library will eventually attract an ever-widening circle of users until the "library habit" is established as a normal

A parish library is an effective means of interesting the laity of all ages in the various aspects of Church life and teaching. In Minneapolis, Minn., Church Librarian Magdalene Bovis is shown checking out materials being borrowed by the George C. Legeros Family of St. Mary's Church.



The parish library can also provide an excellent setting for small meetings and discussions. Fr. Steven Katsaris of Holy Cross Church in Belmont, California, leads a discussion with the youth of his parish, and the well-stocked shelves of the parish library provide an ideal background.

experience for many parishioners who would not otherwise be exposed or affected by this source of self-education. Moreover, the abundance of material published on the Orthodox Church in the English language has now filled the large vacuum that existed up until a decade or so ago.

Techniques of library promotion can easily popularize the library, and once established it is usually not too difficult to gain a foothold in the parish budget for annual library expansion. Many books can also be obtained from funds donated by persons who wish to contribute a book in memory of a deceased friend or loved one. Attractive, personalized bookmarks make this mutually beneficial to both the donor and the library. Furthermore, by obtaining and making available special materials for children and youth, the parish library will establish lifelong friends and supporters for years and decades ahead.

The parish library is not a prerequisite for establishing a program in adult education. It will, however, eventually more than prove its worth in providing the resources so essential to the adult program. Instructional material and a suggested bibliography on the establishing of a Greek Orthodox parish library are available from the Archdiocese upon request. Send for your copy of "How to Establish a Parish Library" by writing to the Archdiocese Department of Laity.

The Parish Bulletin

The parish bulletin influences all parishioners, but in serving the overall needs of the parish there are two general classifications of laymen that must be kept in mind: the "regulars" and the "irregulars." The "regulars" are the active parishioners who respond in varying degrees to parish events, and with whom direct contact is possible through Church services, or organizations and parish projects. The "irregulars" are those persons who are rarely seen at Church, yet whose presence in the community is known through their listing on the parish register. Both groups must be served and both can be served through an effective program of adult education.

The parish bulletin is an ideal means of conveying information and education to parishioners. Preparing a layout for the parish bulletin "Ecclesia" of St. Nicholas Cathedral in Pittsburgh are Fr. George Scoulas, and two of his co-workers, Miss L. Yialouris and Miss V. Costarakis.

The latter group, those rarely seen at Church, provide the greater challenge, and can be served by three means: 1) through the mail, 2) via telephone, and 3) by direct personal contact. Discarding telephone and personal contact as educational devices (in the normal sense of the term), we cannot ignore the use of the mail as an effective messenger of education. As such, the parish bulletin is one of the most successful means of influencing all persons in the parish regardless of their distance from the parish or their irregular Church attendance.

The parish bulletin is a means used to convey announcements of community events, organizational meetings, Church services and educational material. While the effort of assembling news for the bulletin all too frequently falls upon the shoulders of the Parish Priest (who is the natural source for such information) most of these duties could be assumed by properly orientated laymen. This would afford the Priest more time to prepare a penetrating message for the bulletin whose content could be "tailor-made" to fit the current needs and goals of the parish. Even if for various reasons a parish does not have a regular community bulletin there is no reason why periodic mailings, exclusively devoted to a devotional or educational message, cannot be mailed periodically to all parishioners. These can be prepared by the Priest, or even a layman using responsible Orthodox sources such as material from the parish library. Except for direct personal confrontation the mail is the most effective means of reaching parishioners, and its use becomes even more valuable in minister-

ing to irregular church-goers and the non-churched persons in the community. Those interested in starting a parish bulletin are urged to send for a copy of the guidebook, "Publishing Your Parish Bulletin" which has been prepared by the Archdiocese Department of Laity especially for this purpose.

Lectures

There is no substitute for the direct confrontation of the lecture-method in dispensing adult education. Learners absorb most when they are given information in face-to-face encounter. The techniques of group questions, discussions, audio-visual aids, and other similar devices bring the subject of the lecture "to life" in a manner unrivaled by any other means.

Care should be exercised, however, in planning a lecture series. All too frequently a series of lectures will not succeed due to such factors as inadequate promotion, poor speakers, ineffective subjects, etc. If this is allowed to occur more than once or twice the very term "lecture" will become synonymous with program failure. In some parishes where this has occurred a lecture must be "disguised" by combining it with a luncheon or a reception or some other type of program in order to assure proper participation. The lecture is a stimulating and educational vehicle, but must be programmed as

Lectures can be specially planned or they can be programmed during the meetings of community groups and organizations. In Lowell, Mass., the Philoptohos Society of Holy Trinity Church listens to a religious lecture from Fr. Philip Gialopsos during one of their meetings.

carefully, and even more so, as more financially involved events such as banquets, socials, bazaars, etc. to which people are more readily attracted. There are three distinct types of lectures that should be considered by every adult education committee. These are:

1. Religious education lectures
2. The Bible class
3. The convert class

1. *Religious education lectures* will usually be utilized in every program of adult education in one form or other at one time or other. It may be a series of lectures during the lenten period, or lectures delivered during the meetings of various community organizations, or a series of guest speakers for a "special program of guest lectures," or other numerous variations. Ideally, a series of lectures should be interrelated or bound together by a common theme. This gives a sense of unity to the lectures whereby persons who attend the full series will obtain a new dimension of insight on the total theme subject. Moreover, those who hear only a single lecture will also be inspired and edified by the topic under discussion. The use of audio-visual aids: slides, films, charts, photographs, pictures, filmstrips, etc. can crystallize and magnify a subject far beyond the

Lectures are the most popular means of conveying adult education. Good speakers, stimulating subjects and well-planned programs will attract adults of all ages. In Durham, N.C., the Parish of St. Barbara sponsors an adult education lecture program, and Fr. James Kyriakakis is shown delivering one in a series of lectures on ecumenism.

limitation of words alone. It is the responsibility of the host committee to suggest to the lecturer the possibility of using visual aids, and then assist him in their procurement. Lectures can be fascinating and colorful, but like any other successful venture they require imagination, effort and promotion to succeed.

2. *The Bible Class* should be an entity distinct and separate from the religious lecture. There are some who feel that Bible study can be combined with a religious lecture series, but this contention must be seriously questioned. For the dedicated Christian, Bible study should be a continuing, lifetime process. Unless such effort is predicated upon regular, sustained study, even as infrequently as once a month, it loses the impact and effectiveness that the study of the Scriptures can provide. Bible study is usually accomplished most effectively in small groups, and in home situations under proper guidance. Bible classes on a weekly basis are recommended.

Bible classes afford an excellent means of Christian fellowship, and are an important part of the adult education program. Fr. Alexander Veronis of Annunciation Church in Lancaster, Pa., is shown making a point to one of his home study Bible groups.

In the Orthodox Church the Bible is an essential part of all Church rites and Sacraments, but personal Bible study has been seriously neglected. Unless a program in Orthodox adult education rests upon a foundation of Bible study it is seriously handicapped in basic substance. It is, of course, possible for a person to become proficient in religious discipline without a study of the Bible. Such discipline, however, is lacking in basic substance, for only upon acquiring an insight into the Holy Scriptures do the basic values of Christian teachings become penetrating and meaningful. For these and numerous other reasons it is strongly urged that Bible study be included as an integral part of any program in adult education.

3. *The Class for Converts* is more and more becoming an essential part of the parish program. Under the direction of the parish priest this class can be scheduled periodically once or twice a year, depending upon local needs. Moreover, it should include one or two presentations by dedicated laymen whose

impact upon those who are considering embracing the Orthodox Faith is usually more effective than is generally assumed. The term "class for converts" or "convert class" is a poor choice of nomenclature and should be avoided. Rather, a descriptive title such as, "A Series of Lectures on the Greek Orthodox Church" or "Seminar on the Orthodox Faith," etc. would induce attendance from not only prospective converts, but also from regular parishioners interested in brushing up on basic catechetical instruction.

Mixed Marriage Committee

The Sacrament of matrimony often unites an Orthodox with a non-Orthodox, and a new Christian family is created. Welcoming the non-Orthodox partner into the parish family is an important mission of the Church. Fr. Philip Koutoufas of St. Gerasimos Church in New York is shown bestowing the Sacrament of matrimony upon Mr. and Mrs. R. Eaglis.

The percentage of "mixed marriages" in the Orthodox Church is increasing, and this is normal to any Church in a pluralistic society. By the term "mixed marriage" is meant the marriage of a Greek Orthodox Christian to a person of another Faith. In most instances, depending upon circumstances, a marital union of this type requires a more-than-normal adjustment for both persons. For someone marrying into the Greek Orthodox Faith a double adjustment is necessary: religious and cultural. Depending upon many factors such as the spiritual zeal of the Orthodox partner, the attitude of the parents, the willingness and desire of the non-Orthodox partner to adjust, all of these and many more will contribute to the many factors that will help spell success or failure in a mixed marriage.

Frequently the new partner will feel strange in the unfamiliar religious environment where most of the services are conducted in ecclesiastical Greek, where music is of the eastern character and the rites and prayers are of unusual length. Then, too, there is the confrontation with the elements of Greek culture such as the Greek language which can be a barrier or an exciting challenge, the unique music and dancing which is usually welcomed as enjoyable and fun, and the spicy Greek cuisine which sooner or later will come to be appreciated. For those who will make the effort to explore the depths of Orthodox spirituality a veritable new dimension of life awaits

them. All of these factors are representative of the dual heritage, religious and cultural, of Greek Orthodox Christians. These may prove to be confusing and somewhat overwhelming to the uninitiated, and on occasion have even become barriers to marital happiness.

Therefore, it is toward this end that a Mixed Marriage or "Welcome Committee" could be of immeasurable help. While the Priest can and does assist in the religious adjustment of the new member, it is infinitely more reassuring for the newlyweds to gain the friendship and confidence of another couple or two who have already successfully weathered the same experience. Through the appointment of a qualified "Welcome Committee" a significant contribution can be made to the adult education program in most parishes.

The Cultural Program

As stated in the previous section, the Greek Orthodox heritage includes both religious and cultural values. While the Church exists for the development of spiritual values, it cannot ignore the accompanying deep-rooted values of its cultural heritage. This is officially done in various ways, and of these there are two programs that fit precisely into the plan of parish adult cultural education. These are:

1. *The Adult Greek Language Class.* This has proven to be a popular project that has attracted many persons both within and without the periphery of the parish. Through the Archdiocese Department of Greek Education adult classes have been continuously promoted with an increasing degree of success. Those particularly interested in learning the Greek language include new partners in mixed marriages, American-born Greek Orthodox who wish to brush up on their Greek, and non-Greeks from outside the parish who love the language or who are contemplating a trip to Greece and want some language background. The scheduling of an adult Greek language class can be a satisfactory and not at all difficult project to establish as a part of the adult cultural education program. Toward this end the Archdiocese Education Department has developed adult Greek language material that is available upon request.

2. *The Byzantine Fellowship.* This is an Archdiocese-sponsored organization established for the purpose of education and service. Membership is open to all persons, parishioners and non-parishioners alike, who have an interest in Greek culture. Oftentimes persons who are not spiritually motivated toward participation in parish activities will find an absorbing interest in its cultural program. Especially for these persons, and also for Philhellenes (friends of Greek culture of any faith or na-

Cultural programs are an effective means of interesting many persons who might not otherwise be reached by the Church. This audience is listening to a lecture on Byzantine history given by Fr. Demetrios Constantelos sponsored by the New York City Byzantine Fellowship.

tionality) the Byzantine Fellowship program is ideal. A local Byzantine Fellowship committee can be appointed to organize programs such as lectures, concerts, films, exhibitions, etc. centering about Greek culture, especially of the Byzantine period. On the national level the Byzantine Fellowship annually sponsors several educational flights to Greece and the Holy Land, publishes a newsletter "Byzantium" and conducts a national awards program to assist cultural and educational projects of the Archdiocese. By establishing a local chapter of the Byzantine Fellowship a fascinating segment of the overall program in adult education can be fulfilled on the parish level.

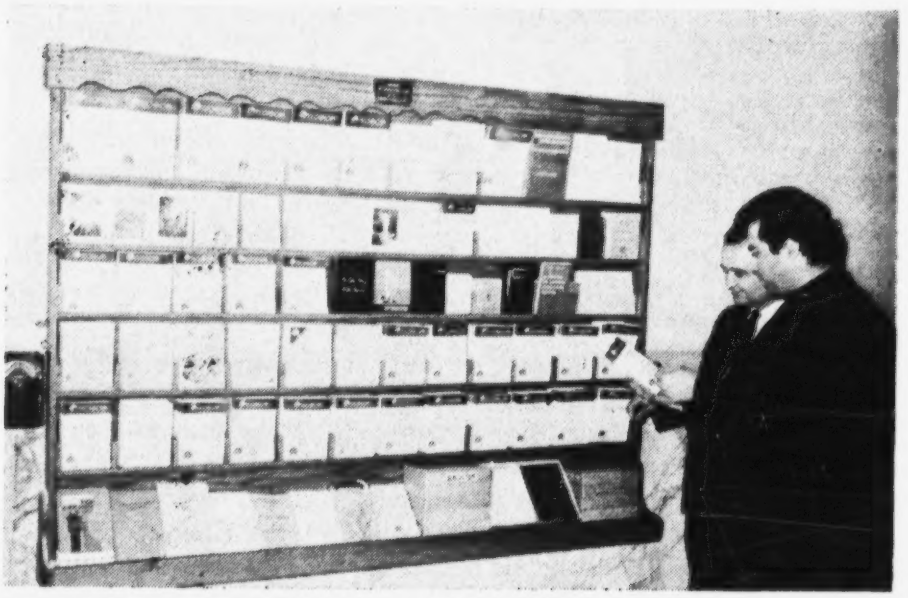
The Adult Sunday School

In recent years an alarming habit has developed among many parents. After transporting their children to Sunday school they leave the Church grounds, and then return to pick up the children after the Liturgy is over. This practice of avoiding Church by parents who insist upon their children's participation in Sunday school is an attitude totally incompatible with the mission of the Church. Before it can be corrected, however, it must be understood. This situation again evidences the need for a basic program of adult education whereby adults can be instilled with a basic knowledge of their faith. For most adults this opportunity was not previously available.

One of the means of fulfilling this need is the adult Sunday school. This class is usually scheduled before the Divine Liturgy each Sunday morning, and is geared in content to basic religious education and a working knowledge of the Divine Liturgy. The weekly Sunday morning adult class can be the means of reaching many persons, especially parents, who otherwise would most likely be infrequent participants in the Church program. A major problem often associated with instituting a program of this type lies in the procuring of a qualified instructor. The Priest is unavailable due to his presence at the altar for the orthros or matins service. However, a personable adult with proper advance coaching under the guidance of the Priest can effectively carry out this assignment. The adult Sunday school class should not be overlooked as an effective medium in the program of adult education.

The Pamphlet Rack

One of the most obvious yet often overlooked means of influencing adults, both parishioners and non-parishioners alike, is the pamphlet rack. Located in the Church narthex or entrance way an attractive display of pamphlets, paper-back editions and other general material can gain the attention of persons who might otherwise never be reached. No one knows how many visitors flow through a parish on both Sundays and weekdays, especially in metropolitan par-



The parish pamphlet rack is an effective means of imparting the message of the Church to all who pass by. Fr. George Economou of St. Demetrios Church in Chicago recommends a pamphlet to a parishioner.

ishes, and whereas the Liturgy or even the message from the pulpit may not have "reached" the worshipper, an attractive well-written pamphlet might. Oftentimes the subject of the sermon may be amplified in greater detail by referring the congregation to a specific publication in the pamphlet rack. To some, a pamphlet rack may seem an insignificant or not-too-important project, but nothing could be further from the truth, for the truth is that this is an actual ministry in itself. From its shelves may speak the words of the Great Fathers of the Church, explanations and insights to its Sacraments and worship services, the writings of prominent Christian authors, and most important of all the words and teachings of our Lord Jesus Christ from the pages of the New Testament. As a part of the overall program in adult education the impact of a parish pamphlet rack should not be underestimated.

Family Life Activities

Family programs on the parish level can be an effective means of promoting Christian family life. By planning activities in which the entire family participates the parish can make a genuine contribution toward the solidarity of the Christian home. At least two or three times each year a community "Family Day" should be organized. Properly planned, a "Family Day" can combine any number of activities that are of interest and concern to every member of the family. Each year we proclaim national observances such as "Mother's Day," "Father's Day," "Youth Sunday," etc., but the essence of all these finds its greatest meaning when joined together in a common expression of home and family life in "Family Day."

Family Day Program

The purpose of a Family Day program is to promote Christian fellowship among families in the parish. Such a program can take the form of: 1) Family attendance at the Divine Liturgy on Sunday morning, 2) The sermon dedicated to the values of home and family life, 3) A parish "family style dinner" in the Church auditorium, 4) An after-dinner program which could include one of the many entertaining and educational films on family life, or a "live" program of community talent. Each such program should include three elements: 1) Worship, 2) Education, and 3) Fellowship. These constitute the major ingredients of Christian home life, and the Church is in a unique position to convey these values to all families in the community.

Evening Family Programs

Evening family programs are also effective. They can begin with a family style supper, be followed by an interesting program and con-

cluded with a brief worship service. Family programs can also be organized in conjunction with the various organizations in a community. For instance, if a "family night" program is scheduled for a given evening, all community organizations can schedule short meetings on that same evening following the supper. Thus the Parish Council, Philoptohos, G.O.Y.A., Choir, Sunday school teachers, PTO, and any fraternal or other local groups can schedule a one-hour meeting after the supper hour. In addition, there should also be a special group for children's activities, and also an adult discussion group for persons not involved in community organizations. Following this one-hour meeting period the families will reassemble in the Church for a closing worship service and brief message of inspiration from the Priest or selected layman. Many different types of family programs can be planned, and with proper imagination and leadership such programs can be a genuine source of Christian fellowship and inner vitality to the parish.

The Senior Laity

The "senior laity" are the older adults of our parishes who are either retired from active work, in a state of semi-retirement, or are physically incapacitated. These laymen should not be discounted from the program of adult education. They not only have much to gain from such a program, but they also have much to offer. The human life span, which is steadily increasing, has made the needs and prob-

Members of the Senior Citizens Club of St. Spyridon Church in New York City gather daily for informal discussions and fellowship in the quarters provided by the Church specifically for their needs.

lems of our "senior laity" more relevant and apparent than ever before. Toward meeting these needs in metropolitan areas there are several things that can be done such as scheduling a Church service at a centrally located Church on a monthly basis just for the infirmed and all-but-bedridden oldsters. Such a service followed by an hour of social fellowship can be of inestimable benefit to their inner spirit and morale. Furthermore, when possible the Church should make available on a regular basis a special room or meeting place (on or off church property) where older adults can meet daily. A television set, some comfortable furniture, Greek reading material, etc. for which donors can usually be found without difficulty, will provide much of the needed fellowship for members of the "senior laity."

In addition to providing for the welfare of our older generation, we must not overlook the fact that some of them are not to be overlooked as possible leaders and teachers in the adult program. All too often a lifetime of experience and education is ignored as a source of leadership just because of a preconceived notion that "old people" have lost their effectiveness. Above all, the senior laity need to feel "wanted," and utilizing their reservoir of talents has frequently been overlooked as a source of community service and leadership. A more detailed plan for implementing the experience and talents of our senior laity is now under study and will soon be available.

The Program for New-Arrivals

During the past decade a new wave of immigrants from Greece has arrived within the boundaries of the United States and Canada. With the revised immigration quota now in effect this number will increase in years to come. New arrivals face a considerable adjustment from living in a Nation where the Greek Orthodox Faith is the State religion to one of a pluralistic-religious society where Churches function independently and even competitively. Immigrants come to the Church for inner strength, social fellowship and personal need. All too often, however, our parishes are not equipped to adequately meet this need, and as a result misunderstandings can occur and the immigrant, rather than being drawn to the Church, withdraws from it.

As an outgrowth of this new immigration period an entirely new ministry is developing. Special materials, opportunities for fellowship and a better understanding of the immigrant is an undeniable part of the adult education program in every parish where this challenge exists.

The Parish Adult Fellowship

Adult organizations in the Church community are ideal for disseminating adult education. The "Philoptohos Society," "Senior

G.O.Y.A.," "Parent-Teachers Organization," "Mr. and Mrs. Club," "Men's Fellowship," etc., not to mention fraternal Greek societies, are all examples of local adult groups. Usually these organizations include some type of education as part of their overall program, and would welcome being part in the total parish program in adult education.

However, whenever a parish expresses a desire to establish a special adult group for the purpose of adult fellowship and service to the community they should be encouraged to do so. This encouragement is offered through specific guidelines based upon previous Archdiocese experience and experiments. These guidelines are as follows:

1. *Definition:* A parish adult fellowship can be a men's group, couple's group, but *preferably* a mixed group serving all adults over a specific age. The preference for a mixed group stems from the fact that the fundamental function of the Church is to provide Christian fellowship for persons from *all* walks of life rather than to one segment of the parish such as "men," "couples," etc.
2. *Purpose:* A parish adult fellowship would be dedicated to the purposes of Christian fellowship, religious education, and service to the community so as not to conflict with any existing groups.
3. *Name:* A parish adult fellowship would take its name from

Organizing a parish "Adult Fellowship" is one means of uniting the adult laity in a program of Christian fellowship and service. In Charleston, S.C., the Officers of the St. Luke Fellowship are shown absorbing a point being made by President Demetrios Liollio. Listening intently are Fr. Nicholas Trivelas, Gus Andy, Kiki Slemp, Tula Latto, John Marcus, Tito Hitopoulos, Rosa Paulatos.

the name of the local Church, i.e., "Holy Trinity Adult Fellowship," "St. Nicholas Adult Fellowship," etc. Some groups may even prefer to drop the term "Adult."

4. *Programming:* The programming of an adult fellowship should be one that is predominantly Orthodox-centered. *First,* each meeting should include a predetermined portion of Holy Scripture which is read, briefly explained and related to the role it plays in guiding daily lives. *Second,* a topic of educational nature should be periodically included on the agenda which explains some of the phases of the work and life of the Church such as: The Archdiocese and how it functions, St. Basil's Academy and Orphanage, Holy Cross Theological School, the World and National Council of Churches, the Ecumenical Patriarchate, relationship with our sister Orthodox Churches, the ecumenical movement, as well as topics of general catechetical nature such as the Sacraments, Church history, etc. *Third,* a general item for the organization's meeting agenda should include a local service project for the overall welfare of the parish and community such as: providing junior youth leaders, Sunday school teachers, choir members, editing the parish bulletin, assisting the building fund, parish public relations, etc. Social activities of the group should be minimized, for it is not the purpose of the Archdiocese adult program to encourage the formation of a social organization or compete with those now abundantly existing.

The adult fellowship should preferably include *all adults* over the age limit of 35 (or possibly 30) plus married couples of any age that are not actively participating in the young adult program. That is to say, that single persons, widows or widowers, and divorced persons should be equally welcomed into such a fellowship rather than making it a more exclusive group with age and/or marital restrictions.

In assisting a neophyte adult organization in getting started the following basic aims and purposes are suggested:

AIMS AND PURPOSES

1. To perpetuate and extend the spiritual and cultural heritage of the Greek Orthodox Faith in the home and community.
2. To impart and instill within the members of this organization the spirit of Christian fellowship.
3. To serve and assist, through a program of religious, educational and service activities, the needs of our Church and civic community.
4. To advance through the application and practices of Christian principles the general welfare of our community, state and nation.

THE REGIONAL LEVEL

The foregoing section has reviewed the Archdiocese program of adult education on the *local* level. Let us now examine the program as it exists on the *regional* level. By "regional level" is meant a program of adult education coordinated through a cluster of parishes in a given area. This may be a grouping of parishes in the metropolitan area of a large city, or it may include several smaller communities in a less populated area. The three aspects of regional level programming are:

1. The Greek Orthodox Church Family Conference
2. The Clergy-Laity District Conferences
3. Religious Retreats

The "Church Family" Conference

One of the objectives of the adult education program is to strengthen all elements of the parish in which adults are involved. Toward this goal a plan has been devised whereby *all* elements of *several* parishes could be strengthened at *one* time. The goals of the Church Family Conference are to carry out the objectives of the adult education program on a regional level by: 1) Strengthening the local parish, and 2) Educating individual members of the parish.

The Church Family Conference workshop on "worship in the home" demonstrates various means of family worship. Here the Daskos Family of Brooklyn, N. Y., is shown gathered about their home altar for an evening reading of Holy Scripture.

To fully understand the plan of a Greek Orthodox Church Family Conference a clear definition of the term "Church Family" must be given. Normally the term "Church Family" is interpreted as meaning a home family unit consisting of mother, father and children. Although the home family unit is included as a part of the Church Family Conference the term "Church Family" in this instance refers primarily to the "family of organizations and groups" which comprise each local parish; that is, the Parish Council, Philoptohos, G.O.Y.A., Choir, Sunday school, Greek school, PTO, etc. In every parish it is these groups that comprise the "Church Family," and it is the membership of all these groups who will largely be invited to participate in the Greek Orthodox Church Family Conference. Furthermore, those who are invited to participate will do so in two capacities:

1. In their capacity as a representative of their respective parish group or organization.
2. In their role as an individual Greek Orthodox Christian and member of their home family unit. As such, *the members of their families will also be invited to join them in the Conference program.*

Therefore, the foregoing definition of the term "Church Family Conference" clearly indicates that the Conference will not only be comprised of persons who represent their respective groups and organizations within the parish, but also the members of their respective families.

The *two major goals* of the Church Family Conference are:

1. To strengthen the life of each participating Parish.

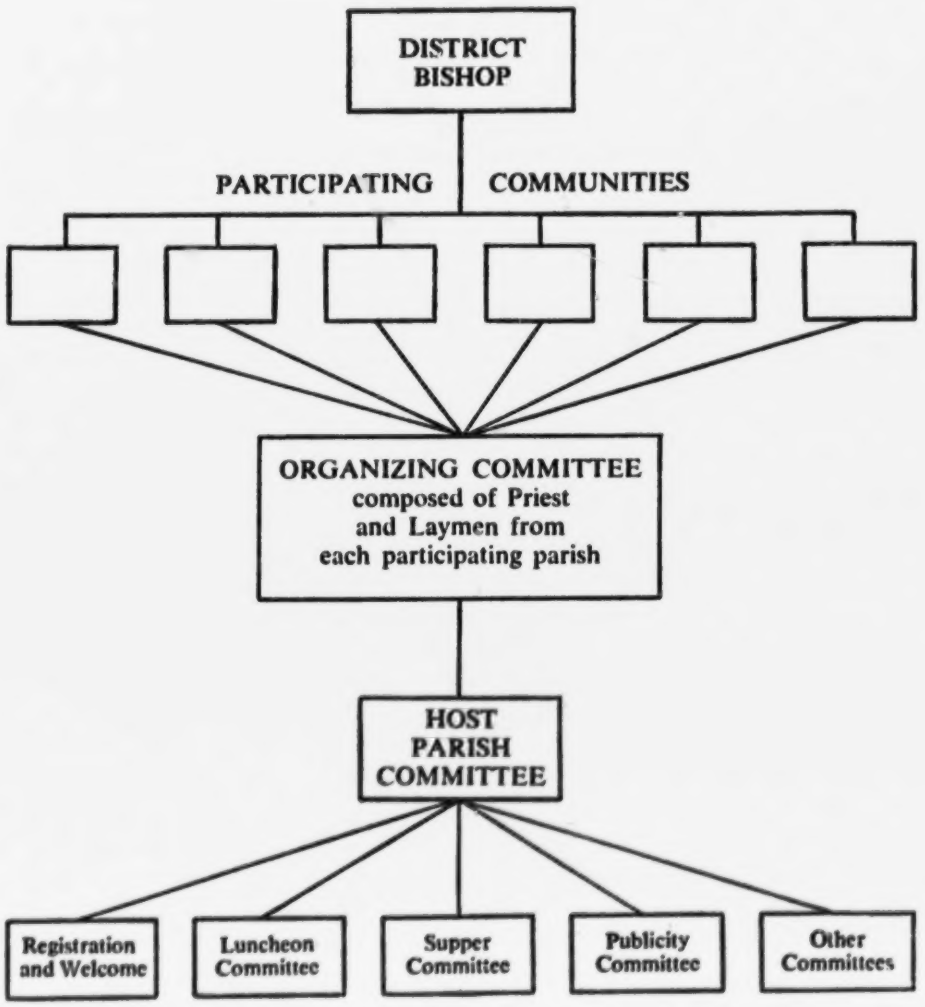
   "To strengthen the life of each participating Parish" means that the Church Family Conference will strive to motivate, educate, and inspire the leaders of parish life in each community to a broader concept of the parish and its overall mission. Collectively, these leaders (from the Parish Council, Philoptohos, G.O.Y.A., Sunday school, etc.) guide the destiny of each Parish, and the success or failure of their groups depends largely upon the effectiveness and quality of their leadership. By strengthening these groups the life of each Parish will in turn be strengthened thus realizing the primary goal of the Church Family Conference.

2. To strengthen the life of each participating individual and family.

   "To strengthen the life of each participating individual and family" means that the program of the

Conference is also aimed at spiritually advancing the personal and family life of everyone in attendance. In most instances entire families will be participating in the Conference, and the program has also been designed so as to spiritually enrich the home life of the family unit.

ORGANIZATIONAL CHART
Church Family Conference



For a full description and instructions on organizing a Church Family Conference send for a copy of the guidebook, "How to Plan and Organize a Church Family Conference." Send your request to the Archdiocese Department of Laity, 777 United Nations Plaza, New York, N. Y. 10017.

SCHEDULING A CHURCH FAMILY CONFERENCE

The following schedule is based upon a 1-day Conference. It can be shortened or lengthened to suit local needs. It is also possible to schedule a *weekend* Church Family Conference of 1½ or 2 day duration.

No.	Time	Place	Subject	Participants
1	8:45-9:30 A.M.	Auditorium	*Registration,* coffee and donuts	Everyone
2	9:30-9:45	Auditorium	*Orientation:* "Why Are We Here?"	Everyone
3	9:50-10:00	Church or Auditorium	Morning Prayer	Everyone, Fr. ..... officiating
4	10:00-10:40	Church or Auditorium	*A lecture:* "Our Greek Orthodox Heritage"—A review of our spiritual and cultural background,and "who we are" as Greek Orthodox Christians.	Everyone, Fr. ..... speaking
5	10:45-11:40	Classrooms	*Small group discussions:* "Parish Life and Structure"—What is a parish? its mission? role of the Priest? the Parish Council? Relationship to the District? the Archdiocese? other Orthodox Churches? non-Orthodox Churches? ecumenical movement? etc.	Numbered groups with moderators
6	12-12:30 P.M.	Auditorium	*Lunch,* family style	Everyone
7	12:45-1:30	Auditorium	*Film* or forum and general discussion	Everyone
8	1:45-3:00	Classrooms	*Parish Organizations:* Parish Council, Philoptohos, G.O.Y.A., Choir, Sunday School, Greek School, PTO, etc. (Small group discussions where members of the foregoing groups exchange ideas and offer suggestions for the improvement of their local programs.)	Numbered groups with moderators
9	3:15-4:00	Auditorium stage	*Workshop Drama:* "Worship in the Home" — A live drama depicting a family demonstrating home worship... table prayers, Bible reading, evening devotions. Practical suggestions on how religion functions in family life.	Everyone
10	4:15-5:00	Church	*"The Divine Liturgy Speaks To Us"*— The Priest, altar boys, choir and a narrator present and explain the highlights of the Divine Liturgy as we see them each Sunday morning.	Everyone, Fr. ..... and choir
11	5:00-5:15	Church	Vespers	Everyone, Fr. ..... officiating
12	5:30-6:15	Auditorium	Supper	Everyone
13	6:15-6:45	Auditorium	*Evaluation,* parting address and prayer	Everyone

The District Clergy-Laity Conference

The Archdiocese is divided into ten geographical districts. Every two years a District Clergy-Laity Conference is convened which brings together the clergy and laity representatives from all parishes in the District. The purpose of these Conferences is to discuss common problems, and seek ways and means of better advancing the mission of the Church in that District. Discussions, reports, and the overall agenda provide an excellent opportunity for imparting first-hand knowledge about the Church that is not generally available elsewhere. The District Clergy-Laity Conferences need to be further expanded, and by a greater use of advance planning and other Conference techniques they can become a valuable tool in the regional program of adult education.

While this type of education for the adult laity is much broader in scope than the local program which is focused on individual need, it is nevertheless of genuine importance for it can have the same

Clergy-Laity Conferences in each District of the Archdiocese afford all parishes the opportunity to meet together for the purpose of discussing and resolving common needs and problems. The clergy and lay delegates to the Ninth District of the Archdiocese (Canada) listen intently as His Eminence Archbishop Iakovos addresses them at a recent Conference in Ottawa.

value as a leadership seminar for parish clergy and laity alike. The District Conferences also have an additional value inasmuch as they are usually attended by His Eminence the Archbishop. This affords local leaders the opportunity of hearing and seeing their spiritual leader in a manner that normally is not otherwise possible. Hopefully, the plan to include more laity education as a part of the District Clergy-Laity Conferences will soon be effected.

Religious Retreats

No other program of Church activity is more beneficial or effective to the spiritual life of its participants than the religious retreat. Retreats are usually more successful when conducted jointly by at least two or three parishes. In organizing a retreat a planning committee will usually choose a site with overnight accommodations, usually a Church camp, YMCA lodge, or retreat house. The retreat schedule can begin on a Friday evening and continue through Saturday, or may extend into Sunday and be climaxed by the Divine Liturgy with all participants receiving Holy Communion. A retreat has only one purpose, and this is the spiritual advancement of its participants.

Its program will include prayer, meditation, reading and discussion of Scriptural passages, exercises in spiritual discipline, singing of hymns, instruction on the development of inner spiritual life; in short, a regeneration of spiritual values and strengthening of personal lives.

Retreats may be organized to serve a group of individuals, or they may be planned on a family basis whereby parents attend with their children (usually over the age of thirteen). A retreat program organized under the leadership of the clergy with active lay leadership can be of inestimable value to not only the individuals who attend, but also in strengthening the spiritual life of each participating parish as well.

THE ARCHDIOCESE LEVEL

Most activities of the adult education program will occur on the *local* and *regional* levels. Indeed, this is the entire purpose of the program, to reach every individual Greek Orthodox Christian with the message and mission of his Church. At present, the successful coordination of these programs requires Archdiocese leadership, although as time goes on this should become less and less necessary. In addition to giving direction to regional and local programs the

Archdiocese also has a unique function in the preparation of specialized materials for use on both the local and district levels. Some examples of such programming and materials are as follows:

Printed Materials

"To impart the mission of the Church to the laity of the Church" is a succinct description of the purpose of the Archdiocese laity program. Toward this end a glimpse into the administrative structure of the Archdiocese is helpful, and this was fulfilled with the preparation of an informative Archdiocese brochure. This 16-page booklet prepared in pictorial form describes the departments, institutions, finances and administrative structure of the Archdiocese, and is an example of the type of informative material to be produced on the Archdiocese level for general laity education. Through the preparation of such material the cause of adult education can be measurably advanced, but *without its proper dissemination on the local level* any such effort is a fruitless waste of time. This is but one example of how both the Archdiocese and the local parish must function as a team toward effecting any marked results in a program of adult education.

Another type of material now under preparation is a "Guide to the Parish Council." Its purpose will be the enlightenment and instruction of those who have been elected to membership in their Parish Council. The Guide will include brief and clearly written material on such subjects as, "The Role of the Parish Council," "The Relationship of the Priest to the Parish Council," "The Relationship of the Parish to the Diocese, the Archdiocese, the Patriarchate," "What is the Archdiocese Clergy-Laity Congress?" "The Ideal Parish Program: Religious, Educational, Philanthropic, Financial, etc."

Other educational materials for general laity use will include pamphlets on numerous aspects of Church life and worship, a correspondence course in basic religious education for adults who do not live in the proximity of an Orthodox Church, and other similar materials. All of these and many more must become an essential part of the Archdiocese contribution to the program of adult education.

Audio-Visual Material

The description of materials briefly mentioned in the preceding paragraph also suggests a need for the use of audio-visual techniques. In conveying the message of the Church, its program and mission, the printed word alone will not suffice. In addition to pamphlets, guidebooks and study outlines there is a vast need for audio-visual material such as recordings, slides, tapes and other similar devices. One or

two examples in this grouping are: Persons who are to be participants in a wedding or baptismal party should be previously instructed as to the importance of their role in these Sacraments. While it is virtually impossible for the Priest to always do this he would be greatly assisted by a small pamphlet explaining the Sacrament, and an actual recording of the highlights of the ceremony itself. In addition, a standard set of photographs showing the positions of the Priest and participants during these colorful ceremonies would greatly aid in the understanding and appreciation of them for the participants.

Another effective use of audio materials is in the recordings of theological lectures. There are many laymen (and the number will increase as the adult education program advances) who seek a deeper insight into their faith and spiritual life. Some of our outstanding theologians could easily prepare taped lectures on innumerable subjects that will bring together both listener and lecturer in a group or even a private audience. This reservoir or library of tape recorded lectures could be a valuable asset to both the parish adult education program and distantly located individuals with such interests. Obviously, the use of audio-visual techniques can play an important role in the Archdiocese program of adult education.

Parish Council Newsletter

Communication between the Archdiocese and the lay leaders in each parish is vital. The Archdiocese Brochure previously described represents but a beginning of what is needed in a continuing program of education and communications. On numerous occasions after returning from a pastoral tour His Eminence the Archbishop will comment upon the misconceptions held by many parish leaders on the program of the Archdiocese. Despite numerous official encyclicals to Parish Councils on the many policies, projects and events of the Archdiocese the "message" all too often does not fall upon fertile ground.

To improve the situation a regular means of direct contact with local lay leaders must be found. It is hoped that in the not-too-distant future an "Archdiocese Newsletter or Epistle" can be established whereby *every* member of *every* local Parish Council will receive by direct mail a copy of this modest publication. There is no substitute for personal contact which generates enthusiasm and support, and the aid of a regular newsletter would be an effective vehicle of education channeled directly to the most influential group of laymen in each parish, the members of the Parish Council.

The foregoing examples of the role of the Archdiocese in the overall program complete the three-level plan of adult laity education comprised of the Local, Regional and Archdiocese levels. It is obvious that each level is intertwined and in some measure inter-

dependent upon the others, and only by functioning together can the totality of the program be achieved. The Great Apostle Paul refers to the unity of the body in his first Epistle to the Corinthians, and similarly, the mission of the Church is fulfilled only when all levels function as one.

> "For the body does not consist of one member but of many. If the foot should say, 'Because I am not a hand, I do not belong to the body,' that would not make it any less a part of the body. And if the ear should say, 'Because I am not an eye, I do not belong to the body,' that would not make it any less a part of the body. If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the organs in the body, each one of them, as He chose. If all were a simple organ, where would the body be? As it is, there are many parts, yet one body."
>
> (I Corinthians 12:14-20)

Epilogue

The contents of this Guidebook have outlined a program of adult education in the Greek Orthodox Church. In the final analysis, however, the value of any new program is best measured by answering such questions as: "What will the program accomplish?" "Why is it necessary?" "What good will it do?" While the answers to these questions were discussed largely in Chapter II, it can be briefly stated that the adult education program outlined in this Guidebook seeks to accomplish the important task of reaching our adult laity with a better understanding of the Christian faith as preserved and taught by the Greek Orthodox Church. Furthermore, it hopes to instill within our Greek Orthodox families the spiritual values that form the basis of both personal and family life. And finally, it will seek to convey a better understanding of the overall program and mission of the Church from the local parish to the Archdiocese. These are the short-range or immediate goals of the program.

There are also long-range goals, but these are not quite so easy to describe. For instance, who can measure the intangible influence of a mature Christian life upon society? One of the eternal objectives of the Church is to become the conscience of mankind, and this will be achieved only when men and women of Christian conviction express their faith by the manner in which they live their daily lives. The large number of Christian laymen who *profess* their faith far outnumbers those who *live* their faith, and we must continually struggle to enlarge this "inner circle" of dedicated Christians to the point where it becomes the "outer circle" of the world about us. That is what the mission of the Church is all about.

Finally, as a result of all our collective efforts it is hoped that the spiritual width and depth of the Greek Orthodox layman will one day assume universal proportions. That is, that his role in such noble endeavors as the ecumenical movement, world peace, man's material advancement, and in all of the other electrifying strides of human

achievement will be one of responsible participation.

Only then will he justify the unique qualities of his dual heritage that mark him as one of the most dynamic combinations of the human personality that mankind has ever produced. It is toward this goal of responsible participation in the destiny of mankind that we must aspire if we are to be worthy of our endowment as Greek Orthodox Christians, and it is prayerfully hoped that the Archdiocese program of adult education will eventually help us to achieve it.

PUBLICATIONS AND MATERIALS

available from the Archdiocese Department of Laity
777 U.N. Plaza, New York, N. Y. 10017

GUIDEBOOKS AND PAMPHLETS

Guidebook To Adult Education

A guidebook outlining a program of Adult Education on local, regional and national levels. $1 per copy.

*Administration and Organization of Greek Orthodox Choirs

A manual of instruction for choir directors in the administration and organization of a parish choir. $1 per copy.

How To Establish A Parish Library

Directions and techniques on establishing a parish library by a professional and experienced Church librarian. (See page 18) No cost.

Organizing A Church Family Conference

An outline and description for the planning of a Church Family Conference. (See page 34) No cost.

Publishing Your Parish Bulletin

A manual of instructions and various suggestions on how to establish a parish bulletin. (See page 20) 50¢ per copy.

Archdiocese Brochure

Sixteen page pictorial brochure explaining the function and programs of the Archdiocese. 10¢ per copy.

*Parish Council Guidebook

A guidebook for members of the Parish Council in becoming better acquainted with their duties and functions.

CERTIFICATES AND AWARDS

Parish Charters

Official framed document of the Archdiocese ecclesiastical charter to a parish. Hand engraved. $15.

Archdiocese Laity Award

Engraved certificate of recognition to laymen for lengthy and outstanding service to the Church. Application must be submitted by Priest and Parish Council. $10.

Church Benefactor Award

This certificate is available to those who contribute over $1,000 to the program of the Archdiocese. $10.

Past President Certificates

Individualized certificates of recognition available for past parish presidents, signed by the Archbishop. $5.

Acolyte Certificates

Certificates awarded to acolytes (altar boys) who serve in the altar and are elevated to Church Reader (Anagnosti). Available from the officiating Bishop. No cost.

AUDIO-VISUAL

Outdoor Church Direction Signs

Signs 18″ x 25″ of baked enamel on steel to direct visitors to the local Greek Orthodox Church. $13 each.

*Filmstrip — "Day of Destiny"

A color-sound filmstrip on the historic trip of Pope Paul to visit Patriarch Athenagoras in Constantinople on July 25, 1967. $10.

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* In production, soon available.

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